The Brethren Evangelist.

PUBLISHED AT THE BRETHREN PUBLISHING HOUSE. "Let Us go on Unto Perfection." TERMS, $1.50 PER ANNUM IN ADVANCE.

VOLUME VIII. ASHLAND, OHIO, APRIL 7, 1886. NUMBER 14.

If We Knew.

If we knew what forms were fainting,
For the shade that we should fling,
If we knew what lips were parching
For the water we should bring,
We would haste with eager footsteps;
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends around us
Closely press to say "good-bye,"
Which among the lips that kiss us,
First should 'neath the daisies lie,
We would clasp our arms around them,
Looking on them through our tears;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which had ever lain among them
Like the frost among the flowers,
Oh! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
We would say "Forgive! Forget."

If we knew. Alas and do we
Ever care to seek or know
Whether bitter herbs or flowers
In our neighbor's garden grow?
God forgive us! lest hereafter
Our hearts break to hear him say:
Careless child, I never knew you,
From my presence flee away.

From Armstrong, Pa.

DEAR EVANGELIST:—Please say to your many readers that in company with Elder E. H. Smith, one of my fellow-laborer's in the Cowenshannoc congregation, I started on the 25th of second month to hold a few meetings in the Brush Valley congregation, during which we took council relative to holding a choice for one to serve in the ministry. The lot fell upon one, Robert B. Bowser, who was duly installed upon the 28th day of the second month, 1886. We do hope and pray that he "may prove himself a workman that needeth not be ashamed, rightly dividing the word of truth."

On the evening same day we commenced a meeting at the Gladerun meeting house; in the Gladerun congregation this place is where the Conservatives have entered suit in the Court of Equity against the "Brethren Church," and as a matter of fact the opposition was strong. So far as that element was concerned, quite a number of stories (my extreme modesty forbids me to call them lies) obtained circulation during the meeting, some of which were traced to their fountain head. However, amidst all the clash and opposition the "God of all power and grace was present." The church became revived and all joined in the good work. Also members of other denominations joined in the song and prayer service engaged in half an hour prior to the preaching of the Word. Brother Smith and the writer preached in turn as the spirit gave utterance. Through the preaching of the gospel and prayers of God's children, "The Lord hearkened and heard" and answered and all enjoyed a refreshing from the presence of the Lord. As an immediate result twelve were buried with Christ in baptism and arose to walk in newness of life, one was restored and one by relation making in all fourteen.

One the 24th of November, 1883, Elders J. W. Brumbaugh, Jos. A. Sell and Lewis Kimmel visited the Gladerun Congregation and obtained the names of about 25 or 30, who were willing to work with the Annual Meeting Brotherhood, and of course all who did not give their names were considered as heathens and publicans. However the first Elder's visit did not sufficiently gratify Elder Kimmel's ambition. Hence with a few names and a minority of the membership of the Cowenshannoc congregation, he called for a committee from the District meeting of the Annual Meeting Brotherhood. The first appointed committee failed to put in an appearance. Another request similar to the first was made in 1885. Two more members were added to the committee. This last appointed committee consisted of Elders J. C. Johnson, (foreman) Joseph Berkey, Mark Minser and Lewis Kimmel. C. G. Lint from some unknown cause failed to put in his appearance.

The committee met on the 26th of August, 1885, after a long speech mostly consisting of misrepresentations made by John C. Johnson. As foreman of committee, he put the following interrogation, "Are you willing, and do you want to be in peace and union upon the gospel?" After he had obtained all the names he could get he used the following language, "We find now in the Gladerun congregation 22 members. We declare you to be the Brethren Church of the Gladerun Congregation." Jacob Bowser the instigator of the lawsuit now pending, made the following remark, "I want to be a member of the German Baptist church until our business is settled up, because our deed is in the name of the German Baptist Church." Of course Johnson granted him that privilege although he had previous to this positively denied that name as having ever been adopted or accepted by his Annual Meeting Brotherhood, or Conservative brotherhood as he chooses to call it. All who did not and would not give their names were declared not members. Elder Johnson's decision was "DECLARATIVE." He did not consult his fellow committeemen nor did he read or present a report to be accepted or rejected by the 22 whom he declared the church, thus assuming equal authority with the Pope of Rome. He did the same in the "Brush Valley" congregation.

In the Cowenshannoc congregation after making a speech of several hours in length, but of precious few moments in breadth, as Bro. Brown would say "he had entirely too much chain for the filling." (I suppose Eld. Brown is a pretty good judge of what it requires to make good cloth.

After the long speech by Elder Johnson and misrepresentations too numerous to mention, he put the following proposition. "All who are in favor of peace and union on a gospel basis, arise to your feet." Eleven responded to the Elder's proposition thus showing that they were in *favor* of peace and union on a gospel basis. The "Brethren church" at Cowenshannoc could not vote on such a proposition, but the following was presented by the writer. "Every member of the Cowenshannoc congregation of the "Brethren Church" who is in peace, union and communion on the basis of the gospel, arise to your feet." Twenty-four stood up while they were counted, although Johnson called out, *sit down, sit down*; no voting allowed here now. All stood up as good soldiers of Jesus Christ, not fearing what man could do unto us, "for if God be for us who can be against us?" After this vote was taken Johnson tried to make the audience believe that the propositions that were voted upon were identical. But Eld. Johnson must know that the people in the vicinity of the Cowenshannoc meeting house are too intelligent to be duped in that way by a "smarty" from Uniontown, Pa.

We can easily tell the difference between being in *favor* of peace, and union and being *in* peace, union and communion on a gospel basis. The reader can draw his own conclusion.

Elder Kimmel has recently made an effort to change Elder J. C. Johnson's proposition to read as follows: "All who are willing to work for peace and union on the basis of the gospel." He wrote the proposition and sent it to Mr. D. Dougherty, the gentleman who took a report of the meeting and wanted him to assist him in his strategy. Mr. Dougherty is too much of a gentleman to stoop down to such dirty work.

In reference to my individual case I will inform the readers of the EVANGELIST, that Eld. Lewis Kimmel, of the Plum Creek congregation, originated, and preferred the following charge against me, I quote from his letter verbatim: "Charge against you that you fellowship expelled members and work with them and do not work with the church of the Brethren or Dunkards or German Baptists." This charge was sent me by letter, dated July 11th, 1885, and in the same letter I was notified to appear before the committee appointed as hereinbefore stated, to answer to the charge. But on the day appointed August 24th, 1885, Elder Johnson refused to present the charge until he was forced to bring it out and then Elder Kimmel had to write it out in presence of the council. The charge was an individual matter, was not originated, or preferred through or by the consent of the Cowenshannoc congregation, but by Elder Kimmel, and after it was presented there was no effort made to sustain it. I made no defense, but offered the following objections to having a trial before the committee that was then sitting, and had in their hearts given judgment against me. In entering upon my objections I asked the committee the following question, and received the answers as annexed:

By whom was the charge originated and formulated? Elder Kimmel. By what authority was it preferred? Elder Kimmel, of the Plumcreek congregation. Elder David Homer, of the India Creek congregation. Does this committee hold me as a member, minister and Elder of the German Baptist Fraternity? On charge we do.

I am happy to know that under the constitution of these United States of America, and under the American flag, all persons are granted the privilege to worship God according to the dictates of their own conscience, which privilege I avail myself of, and hence offer the following objections to a trial before this *German Baptist Committee*. My first objection is based upon the fact that this committee has no power delegated to it in its appointment by the German Baptist district meeting, of Western Pa., to call upon, or cause to be brought to trial any of its own members, and much less a member and Elder of the "*Brethren Church*." This committee was not appointed as a *Judicial*, or Executive Committee, to judge, interpret, and execute law. The committee before us was appointed as a supply committee. See minutes of district meeting of 1884, "Article 1st. Papers were presented from Bush Valley, Cowenshannoc and Gladerun District, setting forth that they are without resident ministers, and praying this district meeting to look after their spiritual wants." Report. "We, your committee, beg leave to recommend Elders C. G. Lint, J. C. Johnson and Lewis Kimmel, as a committee of supplies to attend to the wants of the congregations that have called for assistance." From these minutes, and minutes of 1885 I read as follows: "We (the Cowenshannoc congregation) ask D. M. to retain the supply committee of 1884, and add other members to it and send it on as soon as it can visit us to do the work it was ordered to do a year ago."

Request granted by D. M., and referred to committee of appointments. After due consideration the committee reported as follows: "We, your committee, supply the names of Brethren Joseph Berkey and Mark Minser to the committee of supplies to those congregations that have called for help. Further we beg leave to recommend that this meeting authorize any two of this committee to call a meeting of said committee after the space of one month and name a place and time to meet and notify the remaining members, and thus proceed to the work assigned them." Report accepted. From these minutes we see clearly that this committee was called for and appointed as a supply committee, to supply what is wanting in those who called for it, and it is specifically stated, to *look after their spiritual wants*. All the membership of the Cowenshannoc "*Brethren Church*" can respond a hearty *amen* to this, for we feel very certain that persons who are not willing to take the *gospel* of *Jesus Christ* as their only creed and law in religion need looking after spiritually; hence this committee should attend to the duty assigned it, and make no effort to usurp power not delegated to it in its appointment. According to all good usages, morally, politically and religiously, when the special duty of a committee is set forth in its appointment, that committee has no right to institute or to make an effort to institute or call forth any other business than that set forth in its appointment. This, my first objection, justifies my refusal of a trial before this committee.

But I proceed to my second, which is founded upon the fact that the Cowenshannoc congregation of the "*Brethren Church*" (of which I am a member and Elder ordained by the request and unaminous vote of all the members who were present on the occasion,) did not call for this committee, neither did she institute, formulate or prefer a charge against me as I shall now prove to the satisfaction of all good, thinking, honest, upright persons, who are present. I now appeal to the membership of the Brethren church in the Cowenshannoc district. All who did not sign papers asking for this committee please arise to your feet. To this twenty-five responded. All who did not take any part in instituting and preferring a charge against me please arise, same number responded. No District, Annual or any other conference meeting has power delegated to it, or them by the great head of the church, Jesus Christ, to send a committee or committees and impose them upon congregations who do not call for them and have no business for them. I have clearly shown by the vote of the membership of the Brethren church at Cowenshannoc, of which I am a member, that we did not call for this committee, and I have also proven that no charge was preferred against me by the church of which I am a member.

My 3rd objection to a trial by this committee is, because it was called for, by Elder Lewis Kimmel, and a few disfellowshiped members, and the charge preferred as herein before stated. In proof of this I now proceed to read as follows:

The Brethren Church of the Cowenshannoc congregation in council convened in the Cowenshannoc meeting house, on the 22nd day of the 5th month, 1885, at 3 o'clock p. m. To the committee of Elders appointed by district meeting it sends greeting:

1. It is a fact that on account of Annual Meeting departures, traditions and mandates, on the fifth month, 1883, we voted ourselves a Brethren Church, taking the Gospel of Christ as our only CREED and law in religion and our government in the church, as our ancient Brethren and forefathers did.

2. It is a fact that from the time we declared ourselves a Brethren Church, for more than a year we had peace, harmony and love among us.

(*Concluded on fifth page.*)